

THE TEACHINGS OF
SRINIVASA SATCHIDANANDA
JANUARY/MARCH 1986
\$2.50

Property of
Theosophical Union
APR 26 1986

Integral Yoga

UPCOMING EVENTS WITH SRI GURUDEV

FEBRUARY

- | | | |
|-------|------------------------|--|
| 1-2 | Adelaide
AUSTRALIA | Seminar, Sponsor:
South Australia
Yoga Teachers
Association |
| 7-9 | Perth
AUSTRALIA | Seminar, Sponsor:
Sivananda
Ashram |
| 10-15 | Yogaville
AUSTRALIA | Teachers Training |
| 16-18 | Sydney
AUSTRALIA | Public Talk |
| 21-22 | Maui
HAWAII | Public Talk |
| 23-24 | Big Island
HAWAII | Public Talk |

- | | | |
|-------|-----------------------------|-------------|
| 25-26 | Honolulu
HAWAII | Public Talk |
| 28 | San Francisco
CALIFORNIA | Public Talk |

MARCH

- | | | |
|-----|-----------------------------|--------------|
| 1-2 | San Francisco
CALIFORNIA | LOTUS Dinner |
| 4 | Yogaville
VIRGINIA | |

APRIL

- | | | |
|-------|----------------------|-----------------------------------|
| 11-13 | Berkshire
ENGLAND | British Wheel of
Yoga Congress |
|-------|----------------------|-----------------------------------|

LOTUS DEDICATION - 20 July 1986

holy DAYS & other SPECIAL DATES

MARCH

- 7 World Day of Prayer
- 9 Sivaratri (Hindu)
- 25 Full Moon
 - Purim (Jewish)
 - Holi (Hindu)
- 28 Good Friday (Christian)
- St. Theresa of Avila: Birthdate
- 20 Easter (Christian)

APRIL

- 1 Avan Jashan (Parsi)
- 6 Organization of the Church
(Mormon)

- 7 World Health Day
- Lailat al-Miraj (Islam)
- 8 Lord Buddha: Japanese Birthday
Celebration
- 18 Ram Navami (Hindu)
- 19 Sri Thirunavukarasar: Birthdate
- 21 Feast of Ridvan (Baha'i) continues
through 2 May
- Mahavira Jayanthi (Jain)
- 24 Full Moon
- Passover (Jewish) continues
through 1 May
- 25 Nisfu Sha'Ban (Islam)

INTEGRAL YOGA®: Vol. 17 No. 1 Feb/ Mar 1986. Copyright ©1986. Satchidananda Ashram-Yogaville. ISSN 0161-1380. All rights reserved. No part of this publication may be reproduced without written permission from the publisher. Published by Integral Yoga Publications at Satchidananda Ashram, Route 1, Box 172, Buckingham, VA 23921 U.S.A. INTEGRAL YOGA® is published bimonthly. Subscriptions are \$12 per year (\$15.50 foreign), sent to above address.

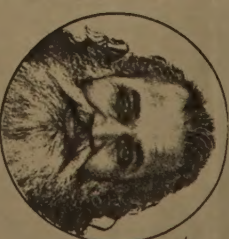


Integral Yoga® Publications

Satchidananda Ashram - Yogaville

Founder
Rev. Sri Swami Satchidananda

Buckingham, Virginia 23921 U.S.A
(804) 969-3121



11 March 1988

Teri Karels, Head of Serials
Graduate Theological Union
Flora Lamson Hewlett Library
2400 Ridge Road
Berkeley, CA 94709

Dear Ms. Karels,

Greetings of Peace.

Thank you for your letter about the Hewlett Library subscription to Integral Yoga Magazine, and your concern about missing issues. As I was not in the Publications Department at the time the issues in question were mailed, I have enclosed some of the issues you mentioned, assuming that there was an error on our part. For the other issues, the problem lies in incorrect numbering of issues, especially where double issues were concerned. Here then, is the status of each of the issues you mentioned in your letter:

Volume 16, Nos. 5 & 6- There was a big mess here. Volume 16, No. 3 was a double issue, but was not numbered as Nos. 3 & 4. Therefore, in 1985, the numbering only went to Volume 16, No. 5.

I have enclosed Volume 16, No. 5. Unfortunately, the type in the magazine was incorrect, and it is mis-labelled as Volume 15, No. 5.

Volume 17, Nos. 3 & 4- I have enclosed a copy of the Lotus Souvenir Journal, which was sent to our subscribers in 1986 as a double issue, taking the place of Volume 17, Nos. 3 & 4.

Volume 18, No. 1- This also resulted from confusion in numbering, due to double issues. Volume 17, No. 5 was a double issue, and should have been labelled Volume 17, Nos. 5 & 6. Instead, the next issue of the magazine was labelled Volume 17, No. 6 instead of Volume 18, No. 1.

When it was determined that this confusion had arisen in numbering, due to double issues, it was decided to label the second issue of 1987 as Volume 18, No. 2, to get us back on track.

We are a small magazine with a somewhat inexperienced staff. I am sorry for the inconvenience we have caused you, and we have hopefully learned from these mistakes. Thank you for your patience. If there are any further questions, please contact me.

In Peace,

Swami Satchidananda
31

Rev. Janaki Carrera
Publications Department



table of contents

SPECIAL FEATURES

THE GREATEST VICTORY by Sri Swami Satchidananda	4
MARK YOUR CALENDAR!	
MAKE YOUR RESERVATIONS! LOTUS '86!	8
THE FIRST WEALTH by Sri Swami Sivananda	9
LET US BE FRIENDS by Chief Joseph Strongwolf	12
SRI SWAMI CHIDBHAVANANDAJI - In Memoriam	13
THE QUICK WAY TO GOD by Sister Jyothi Chaitanya	16
ECUMENICAL THANSGLIVING by Swami Premananda Ma	17
MY SAINT by Radha Metro	23
SWAMI GOES TO SCHOOL by Vijay Elarth	24
THE PLEASURE OF FISHES by Chuang Tzu	29
SAINT SELF by Gita Wenzel	30

DEPARTMENTS

LETTERS	2
DAY BY DAY WITH SRI GURUDEV	26



INTEGRAL YOGA® AND YOU

INTEGRAL YOGA® Magazine is the official organ of the Integral Yoga Institutes, Teachings Centers, and Satchidananda Ashrams. These centers are vehicles by which the Integral Yoga teachings of Sri Swami Satchidananda are lived and shared. The centers offer ongoing programs in the various branches of Yoga — including Hatha, Raja, Karma, Bhakti, and Jnana Yogas — as well as instruction in yogic diet and other related topics. There are open classes, courses, teacher training programs, universal worship services, and retreats for both beginners and more advanced students. Resident programs, providing an opportunity to experience total yogic living are also possible.

A wide range of guest programs are offered at the Ashram in Buckingham, Virginia. Located at the Virginia Ashram are: The audio-video department, book publishing and distribution services; a preschool, elementary and junior high school, and the international coordination offices for all Integral Yoga Centers. The LOTUS (Light Of Truth Universal Shrine) is under construction at Yogaville, Virginia.

For more information, to arrange for an Integral Yoga program for any group, or to be put on our mailing list, please feel free to contact any of the centers listed inside the back cover of this Magazine. We are here to serve you.

I'm on the last day of a ten day visit to Yogaville. I'm very happy that I had the blessing of being in your presence during my stay here.

Today I went on a tour of the LOTUS. In the past I have had only a slight interest in the Shrine; but when I saw it and entered it, I was moved by the beauty of the structure and its purpose and meaning. I'm thankful that I've been able to contribute to this project in some small way through my tithing.

Your example of a selfless life, your teachings and *sangha* continue to inspire and guide me, and for this I'm also thankful. Thank you for being here among us.

—R.D., Santa Barbara, CA

You have been on my mind and in my heart these last few weeks since I saw you in Montreal earlier this month. It feels as though in everything that I do lately I can more easily call on that quiet centered space within myself. Meeting you was a real confirmation of so much that I have believed in and have been inspired by.

—D.D., Marshfield, VT

You have one devotee who has no need to ask you any questions — neither because I am enlightened nor because I am in complete ignorance, but rather because you always seem to answer these questions without their having to be asked.

Tonight I didn't even know I had questions until you gave the answers. They had to do with wasting *prana* through over-eating and over-sleeping, but especially through worry.

I've been in Virginia for about five months. These have been five of the happiest months of my life. At last, through your grace, I am here with my *sangha*. The growing sense of community is heart-warming. It is a true blessing to be part of it. Having your physical *darshan* is of inestimable value to one's *sadhana* [spiritual practice].

i Gurudev

Certainly all the answers are in the teachings. The teachings are becoming alive in your devotees. Both the monks and the householders share the teachings more and more clearly both in their example and their words. It is as if many buds are opening, especially this past year. LOTUS is working its "magic" already.

I pray my practices will grow stronger, and waste of *prana* will decrease. Worries will then be less and less. Then perhaps I will become one of your devotees who share the teachings of Integral Yoga both in deed and word. Again, my eternal gratitude.

—A.F., Buckingham, VA

Hatha Yoga has brought me health and light, even from the first lesson I received over a year ago, given by a good friend, one of your loving devotees. Through him I have felt your love and encouragement, and now I feel these things quite directly from you. Thank you. I see how this is your service to God and how you would do nothing less and nothing else but for God. Thank you still.

If you would remember me at times when I become too sensitive to my needs or indifferent to my practice I would count it as a great aid. Truly I know this help is already given but my heart prompts me to ask it of you. It is a comfort to be a part of your thoughts.

—M.S., Marietta, GA

My husband and I wish to thank you for your service in love and spiritual guidance to our son Joseph, also your service in love and teaching to all your disciples. We have met many of them, and they give us so much love and care. I am sure God must have guided you to come to the United States to help our young people; and, if we may be allowed to speak for all parents of our generation, you have our eternal gratitude. May God bless you.

—Frank and Lois Abbate
San Diego, CA

Integral Yoga® Magazine

Founder-Director
Sri Swami Satchidananda

Editor
Swami Prakashananda Ma

Layout
Gretchen Uma Knight
Abhaya Thiele

Distribution
Devi Phillips

Printing
Delta Printing
Lynn, Massachusetts

Cover Photo
Swami Arulananda Ma

Photography
Swami Sharadananda Ma
Swami Premananda Ma

SRI SWAMI SATCHIDANANDA is a master of Yoga, a world spiritual teacher, and Guru of the students of Integral Yoga. He is dedicated to the ecumenical movement, his motto being: "Truth is One, paths are many." His main residence is in Buckingham, Virginia. He travels widely, sharing with people through every possible medium: lectures, conferences, radio, television and newspaper interviews, books, and visits to centers around the globe in the fields of education, religion, health and Yoga.



THE GREATEST VICTORY

by Sri Swami Satchidananda

If I ask the question, "Who are you?" and record all the answers I get, the list would read something like, "I am a man; I am a woman; I am black; I am white; I am slim; I am fat; I am a doctor; I am a philosopher."

If you write all these answers one below the other, take a long piece of cardboard and cover the first two words "*I am*," you will see: *man, woman, black, white, slim, fat, doctor, philosopher*. If you move the cardboard and cover the other half, you see: *I am, I am, I am, I am*.

Anything you call "mine" is not you. "My house" is not me; "my hand" is not me. "My body" is not me either. If it is me, how can I say "my body?" When we identify ourselves as the mind or the body, we say things like, "I was happy. Now I'm depressed."

When you are depressed or excited, pull back and ask, "Who is depressed? Who is excited? Me? Certainly not. It must be my mind." The minute you separate yourself from your mind, it's as if a main switch has been turned off and the agony is gone. You become the one who is witnessing things. You don't need to get lost in your ups and downs.

What is a depression? It's part of a wave. A wave is one-half depression and one-half crest. If you want to cause a wave on a tranquil sheet of water, just throw something in. When something falls in, it creates a depression first. Adjoining the depression, a crest of water is formed. The crest is your effort to fulfill the depression. The cause of depression is a desire, or a want, that has fallen into your mind.

Exposure

There is nothing wrong in your getting exposed to things. Just don't want them for yourself. Don't go and develop or brood over them. It's something like exposing movie film. If you take the film out of the camera before it gets developed and hold it up to a light, all the images will be erased.

Open up your reel of film in the light of God. Open your heart; don't keep it in a dark chamber. You constantly take pic-

tures. You have many lenses and microphones – it's a touching, smelling, stereo, 3-D movie. At the end of the day open up your camera. Say, "These are all the shots I exposed today. It's all for You, Lord, not for me." You expose everything and He disposes of it, keeping your film clear.

What is film? It's a plain sheet coated with a sensitive chemical, like silver nitrate. Once the chemical is applied, the film cannot be exposed to light. The treated film is then placed in a dark box that we call the camera. Every time you open the lens, light enters and the camera takes a picture. The length of the exposure depends on the sensitivity of the coating. The sensitivity is measured in ASA numbers. *Asa* in Sanskrit means desire.

After you develop the exposed film you have to put it in the fixing bath. Once you fix it, you can't easily erase it. The fixed film is put on the projector. Whatever has been exposed, developed, and fixed is seen on the screen. The image appears on the screen but never affects the screen. In the same way, the film never affects the inner bulb but just throws its shadows onto the screen.

And where does all this happen? In a dark room. If anyone wants to see the picture more clearly and points a flashlight at the screen, he won't see anything there. From the minute the film becomes sensitive, all the way up to projection, everything happens in darkness. Darkness means ignorance. That's why we say, "Lord, please lead me from this darkness to the light. I have had enough exposures, enough developments, enough fixations, and enough projections."

You are the projector and your soul is the light. The only time the screen is clear is when there is a clear film between it and the light. And what is that film? Your own mind. Originally the mind is as clean as that plain, uncoated film. But then, by some trick of Nature or God, it gets coated with one sensitive coat of *asa*. What is the first coat of *asa*? "I." The bigger the "I," the greater the sensitivity. That's why egoistic people are more sensitive.

An open-minded person lets light into his or her camera. Then things come in but don't get fixed. They don't leave any trace, so the person is not affected by anything. If you don't allow any light in, and think, "Ah, what a pretty thing I saw today, somehow I must get it," you have developed and fixed the depression caused by a want falling into your mind. It becomes a fixation, and you run around to fulfill it.

So you fulfill it by your effort. Once the effort brings fulfillment, what do you get? You get back your normal tranquility. Not that you get anything new. Before the want, you had peace. When the desire fell in you had a depression. To fulfill the depression, you applied some energy, and then you returned to your original state of peace.

Unfortunately you say, "I got peace, I got happiness." You forget why you got depressed in the first place. All you know is, "I got it; I am happy. To stay happy, I must get more." And the minute you say, "To be happy, I must get more," that is another desire, which makes another depression, and it goes on forever.

So the best approach is to know the cause of depression, to know what kind of desires cause depression. There are desires that will never cause depression, desires not based on your own selfish aims or personal benefit. Anything impersonal or unselfish will never create a depression in your mind, because you are doing it for others. You do it within your capacity and don't get depressed if you cannot do it.

Imagine you are walking by the ocean. All of a sudden you see somebody you don't know fall into the water. Unfortunately you don't know how to swim. Will you jump in? No. You will shout for help; you will do everything you can to get someone to save the person. You won't get depressed about it, and your mind will be clear.

Now imagine that person is your friend or brother, seeing him in trouble will immediately depress you. Because of that attachment you might be so upset that you

even lose the capacity to shout for help, and your friend will drown. That is the difference between help without any personal attachment and help with some sort of personal attachment. The stronger the feeling of attachment, the more clouded the mind will be.

Be compassionate, but don't mistake compassion for depression. Be sympathetic, but don't lose your peace.

Never the Doer

In realizing the Self you begin to understand that you are never the doer and never the enjoyer. It is the mind that does and enjoys everything. Once that realization happens, the mind becomes a beautiful instrument, never a selfish one. The minute you realize the Self, you are never worried because you know that you have never done anything.

Even if the mind undergoes suffering, you can stand back and say, "Well, you did all the mischief, now purge it out." It's like a mother giving a purgative to her naughty child who is sick from eating too much candy. The child really undergoes pain, and the mother says, "What can I do? I am just purging out all the poison. You ate everything. I told you not to. If you had not done it, you would not have to go through this."

You can advise the mind like that. "You are so selfish, you ate everything. You didn't even want to share with your brothers and sisters. So, at least in the future, remember not to go near the refrigerator." Pleasure and pain belong to the mind and not to you. Think you are unhappy and you are unhappy. Think you are happy and you are happy.

Four Projections

Several people were walking along the road early in the morning when they saw a man lying by the side of the road. The first one who saw him said, "He must have spent the whole night in the gambling dens, couldn't reach home, and fell asleep. Gamblers are always like that. They don't reach home safely."

The next person said, "Poor man. He

must really be sick."

The third person said, "Humph! Dirty bum! You don't know how to hold your liquor. Someone probably gave you some free whiskey."

The fourth person said, "To a saint, nothing matters. He is probably above this physical consciousness. Let me not disturb him." He bowed and walked away.

We don't know who was right. All four saw the same person. But each saw him differently because each projected something of himself. The world is nothing but your projection. If there is hell in your mind, you see hell everywhere. If there is heaven in your mind, you see heaven everywhere. Correct your vision and you will see the Truth. Everything begins in the mind. If you want to see clearly, you need clear vision. Pollution begins with the mind, and then extends to the air and the earth. We project our minds onto the world.

The mind is constantly being tossed about by the three qualities or, in Sanskrit, the three *gunas*: *sattwa*, *rajas*, and *tamas*. *Sattwa* is tranquility, *rajas* is dynamic activity, and *tamas* is inertia. Whenever you feel dull, lazy or drowsy, the *tamasic* quality of the mind is predominant. But sometimes you can't sit quietly; you are restless. At that moment the mind is *rajasic*; so use the time to get things done. Finally, there are times you get into a very balanced state. You feel like doing, but not overdoing. You are neither dull nor excited. This is the *sattwic* state.

These changes happen without your wanting them to. That is the proof that the mind is being tossed about by the three *gunas*. Sometimes, when there is

wind, the flame flickers. When there is no wind, the flame is steady. When the *sattwa*, *rajas*, and *tamas* winds come, the mind gets caught in them.

But you can strengthen the mind. You can turn an ordinary flickering lamp into a well-protected hurricane lamp. If there's no shelter, if it's not well-protected, you have to keep the lamp indoors; you can't even open the windows. The minute you open them, the flame will blow out.

But if you shelter the flame, it can face even a hurricane. It's the same flame, but well-protected. The mind is like that. You can build up strength of mind so that it can face all situations.

When you have a clean mind, you know who you are. You realize your Self. Your vision becomes spiritual. Until then, you see only through your physical or mental eye. When you see with your physical eye, you see very little. With the mental eye, you can see much more. But with the spiritual eye, you see the Truth.

No thought is new. It is all already there. There is no past, present, or future. Everything is the present, right here and now, but you see only a part of it, which becomes your present. If you make your vision more wide-angled, you see more.

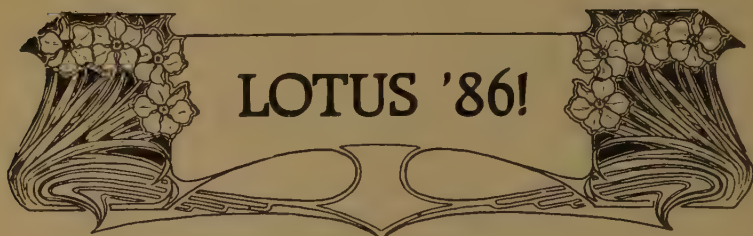
Man is created by thought. What one thinks, one becomes. One sows a thought and reaps an action, sows an action and reaps a habit, sows a habit and reaps a destiny. Man has made his destiny by his thinking. By right thinking he can become the master of his destiny instead of a slave to it. The greatest victory you can win is over your own mind.

From Beyond Words

Nothing can bring you peace but yourself.

- Ralph Waldo Emerson

MARK YOUR CALENDAR! MAKE YOUR RESERVATIONS!



Saturday, 19 July – World Faiths Symposium and Evening Celebration

Beginning at 9:00 a.m.

- * "Truth is One, Paths are Many": An interreligious dialogue with prominent representatives of the major world faiths.
- * Cultural Presentations: A spectrum of singers, dancers and performing artists demonstrating the unique attributes of their religious traditions.
- * Gala evening concert with Carole King and other celebrated artists
- * Twentieth Year Celebration: the members of Satchidananda Ashram and Integral Yoga Institutes present a tribute to Sri Swami Satchidananda on the anniversary of his arrival in the United States.

Sunday, 20 July – Light Of Truth Universal Shrine Dedication

Beginning at 9:00 a.m.

- * Procession * Ecumenical Worship Service * Musical Offering featuring the LOTUS Choir
- * Ceremonial Dedication of the Light Of Truth Universal Shrine
- * Entertainment in the Pavilion
- * Festival of Lights: Candlelighting ceremony for world peace

Advance registration is required. For further information, contact: LOTUS '86, Satchidananda Ashram, Buckingham, Virginia 23921 (804) 969-4801.



THE FIRST WEALTH

by Sri Swami Sivananda

Life without good health is a miserable condition even if one is the lord of the whole earth. What is the use of wealth and possessions, if a person cannot eat well on account of disease of the stomach, if he cannot walk on account of rheumatism or paralysis, if he cannot see the beautiful scenery of nature on account of cataract or defective vision?

The first wealth is health. It is the greatest of all possessions. It is the basis of all virtues. Without health, life is not life. It is only a state of languor, suffering, and half-death. The person who has good health has hope. He who has hope has everything.

The first requisite in life is good health. Good health is a valuable asset for one and all. You should have physical as well as mental health. If you do not possess good health, you cannot prosper in any

walk of life.

Even for spiritual pursuits, good health is the prerequisite. Without good health, you cannot penetrate into the hidden depths of the vast ocean of life within and attain the final beauty of life. Without good health, you cannot wage war with the turbulent senses and boisterous mind. Without good health, you cannot pray and meditate. Without good health, you cannot do any *asanas* and *pranayama*. That is the reason why scriptures declare that this body is a boat to cross this ocean of *Samsara*, an instrument for doing virtuous deeds and attaining *Moksha* [liberation].

The instrument must be kept clean, strong, and healthy. This body is a horse for you to take you to the goal. If the horse tumbles down, you cannot reach the destination. If this instrument breaks down,

you will not reach the supreme goal.

Health Is A Positive State

Health is that state in which a person sleeps well, digests food well, is quite at ease, is free from any kind of disease or uneasiness. When you are in a state of perfect health, all the organs, viz., the heart, lungs, brain, kidneys, liver, intestines, work in perfect harmony and concord and discharge their functions satisfactorily. The pulse-rate and the rate of respiration are in perfect order. The bodily temperature is normal.

A healthy person smiles and laughs. He is cheerful and happy. He discharges his daily duties with ease and comfort. A healthy person is capable of doing work for a long time without getting fatigued. His bowels move very freely every day. He possesses the highest kind of mental and physical efficiency.

Health is a positive state. It is not simply negation of disease. A healthy person can turn out more physical and mental work. He can practice good meditation for a long time. Health is a gift from Mother Nature who is the power behind life. Health is your birthright, but not disease. It is as natural to be well as to be born.

How To Be Healthy

Be sober and temperate. You will be healthy. Bask in the sun. Live in the open air. The sun and the open air are your good doctors. Let your food be simple. Never eat too much. Take sufficient exercise. If you do not feel well, fast till you are well again.

Become your own physician. Assist nature, but do not force nature. Allow nature to heal you. Nature is the best healing agent. Medicines and doctors only help nature in its recuperative work. An injudicious doctor who disturbs nature's work does more harm than good.

By drinking pure water, by eating pure and wholesome food, by observing the laws of health and hygiene, by taking regular exercise and cold baths in the morning, by practicing *japa* and medita-

tion, by right living, right thinking, right action, right conduct, by observing *brahmacharya*, by living in the open air and sunshine for some time daily, you can have wonderful health, vigor, and vitality.

A healthy person need not be necessarily strong, and a strong person need not be healthy. A very strong man may suffer from diseases. A healthy and strong person becomes a center of great attraction. He or she radiates health and strength to all persons with whom he comes in contact.

Health and Diet

The secret of being healthy and happy at all times is to be a little hungry at all times. Do not overload the stomach.

Overeating is the chief cause of most diseases. The vast majority of people dig their graves through their teeth. No rest is given to the stomach. Though we boast ourselves to be civilized people, yet, when the question of food comes, we make many imperceptible blunders. Man generally eats twice as much as his system needs. It hinders elimination, assimilation, and growth. All the organs are overworked and get diseased quickly. Hence, avoid overeating and observe perfect moderation in diet.

The right kind of food is most important. Half the illnesses are due to an ill-balanced diet. There is no mystery about diet. It can be learned very easily. A correct diet is a fundamental factor in the maintenance of perfect health and a high standard of vitality. Good food is not expensive. A well-balanced diet is not costly. It is knowledge of dietetics that we hopelessly lack.

Diet is a vital factor in one's life. Have a good knowledge of diet and nutrition. You can save doctors' bills. You can build a healthy constitution.

Eat moderately what you know by experience is agreeable to you and what is digestible. Simple diet is the best.

Physical Health and Mental Health

There is intimate connection between the mind and the body. Whatever you

hold in your mind will be produced in the physical body. Any ill-feeling or bitterness towards another person will at once affect the body and produce some kind of disease in the body. Intense passion, hatred, long-standing bitter jealousy, corroding anxiety, fits of hot temper actually destroy the cells of the body and induce diseases of the heart, liver, kidneys, spleen, and stomach. Worry has caused new deadly diseases like high blood-pressure, heart-trouble, nervous breakdown, etc.

All diseases have their origin in the mind. The pains that afflict the physical body are called secondary diseases, while the *vasanas* that affect the mind are termed mental or primary diseases. If bad thoughts are destroyed, all bodily diseases will vanish.

Treat the mind first. Mental health is more important than physical health.

Removal of hatred through cosmic love, service, friendship, mercy, sympathy and compassion; removal of greed through detached service, generous acts, and charity; removal of pride through humility – these will help you a great deal in the achievement of good mental health.

You must be always cheerful. You must cultivate this virtue again and again. Laughter and cheerfulness increase the circulation of blood. They are blood tonics.

Be courageous. Be cheerful. Be kind. Be tolerant. Pray. Sing. Meditate on the Lord. Do *japa*, *pranayama*, and *asanas*. You will have wonderful physical and mental health. You will always have a calm and poised mind.

When you have controlled the mind, you have perfect control over the body. The body is only a shadow of the mind. It is the mold prepared by the mind for its expression. The body becomes your slave when you have conquered the mind.

Ill-health Is A Myth

Be not a victim to imaginary ills and diseases. Even if you have disease, thinking of the disease constantly will intensify it. As you think, so you become. Feel always, "I am healthy in body and mind."

Ill-health is a myth. It does not exist beyond the range of the physical and mental sheaths. The body and the mind alone are subject to diseases. The *Atman*, your true Self, is beyond these, and therefore eternally free from diseases and death.

Atman or the Self that resides in the chambers of your heart is the storehouse for health, strength, vigor, and vitality. It cannot be affected by germs, microbes, bacilli, etc. Weakness, depression, uneasiness, feeling out of sorts, morbidity have no place there. Germs and diseases take to their heels if anyone simply remembers the *Atman* or one's own Self.

During illness, detach yourself from the body. Connect the mind with the *buddhi* and soul. Again and again assert: "I am the bodiless, diseaseless, all-pervading, immortal Soul or *Atman*. The disease will take to its heels.

The best medicine or tonic for any complaint, physical or mental, is constant thinking: "I am the pure spirit which is independent of the body and the mind, which is diseaseless." Repeat this formula mentally several times daily. Meditate on the meaning. Chronic incurable diseases that are declared hopeless by boards of eminent doctors can be cured by this method. This is an unfailing, infallible divine remedy. Sometimes you will have to wait patiently for results.

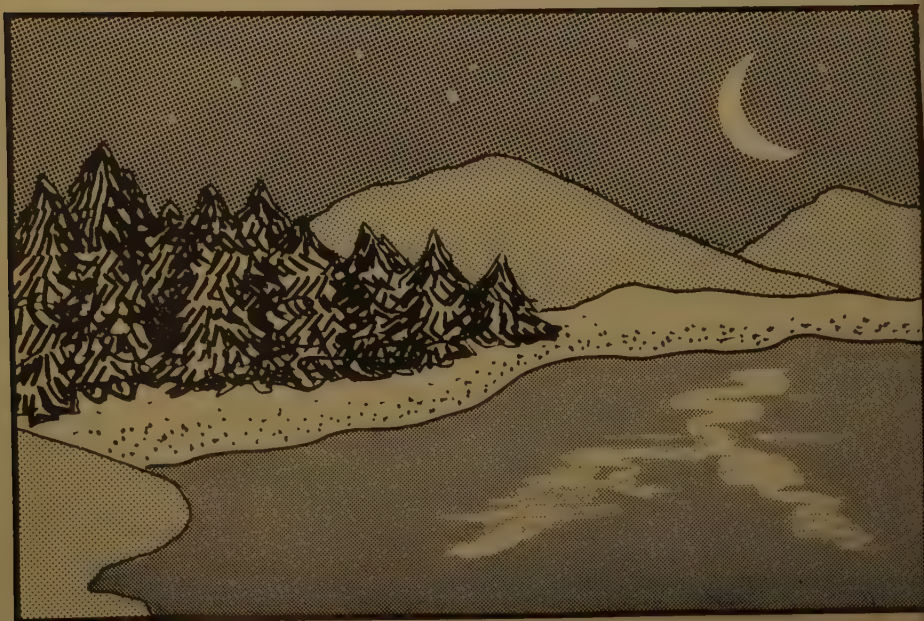
People say, "One apple a day keeps the doctor away." This is costly. This is doubtful. I say, live in the spirit of the above formula. This alone can keep the doctors away. This is a potent, easily available medicine that lies at your command, that is very close to you, that is within easy access or approach. Doctors' bills and money can be saved. This will give you Self-realization as well. Believe me. Give up doubting. I assure you my dear brother and sister! Thou art not this perishable body. Thou art the immortal, all-pervading Soul. *Tat Tvam Asi*: Thou art That. Rejoice in the *Satchidananda Atman* within and become a God-realized being in this very birth.



LET US BE FRIENDS

by Chief Joseph Strongwolf

Oh! Thou great mystery
Creator of the universe,
Good and powerful as Thou art,
Whose powers are displayed in
The wonders of the sun and glories of the moon,
And the great foliage of the forest
And the great waters of the deep,
Sign of the four winds;
Whatever four corners of the earth that we may meet –
Let us be friends, pale face and red man,
And when we come to the end of that long trail,
And we step off into the happy hunting ground,
From which no hunter ever returns,
Let us not only have faith in Thee – Oh, thou great Mystery –
But faith in each other.
Oh, thou Kitchi Manito, hear us!





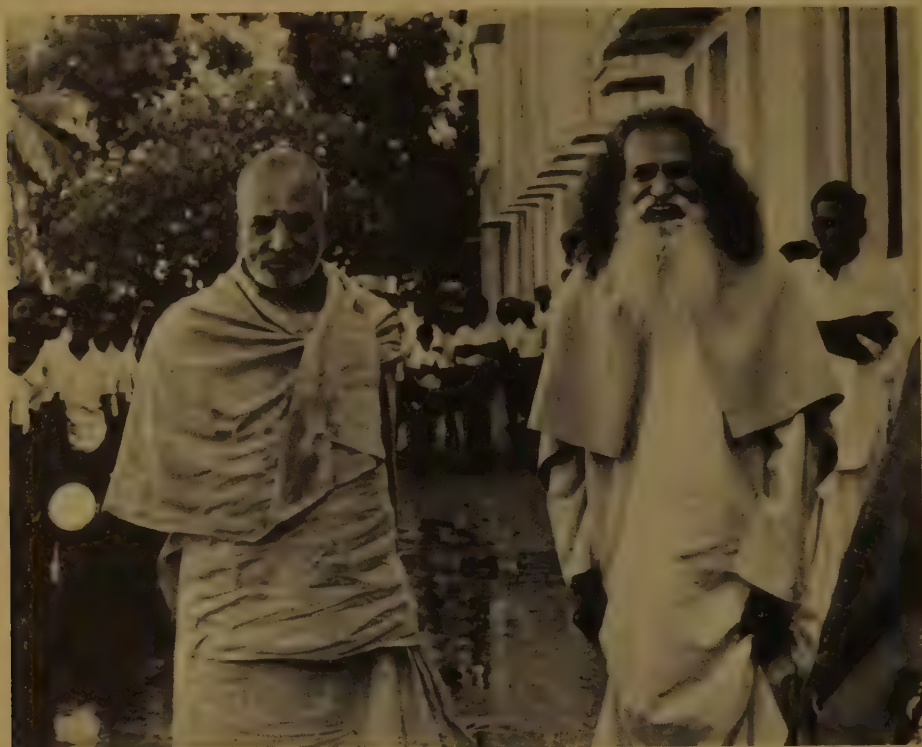
SRI SWAMI CHIDBHAVANANDAJI MAHARAJ – IN MEMORIAM

On the 17th of November 1985, H.H. Sri Swami Chidbhanandaji Maharaj attained Mahasamadhi (leaving the body).

Born in 1897 to a well-to-do Chettipalayam family, he remained unmarried and followed the spiritual path with the guidance of Sri Swami Shivananda, one of the twelve apostles of Sri Bhagavan Ramakrishna. After some time Chidbhanandaji was put in charge of the Ramakrishna Mission in the hills called Otagamund or Ooti, near Coimbatore. For almost fifteen years he served there, but finally he decided to take a vacation from this busy life and live in seclusion. He traveled to the banks of the holy river Kaaveri. It was an auspicious site for someone living the life of a yogi, for what the River Ganges is to North India, the Akanda Kaaveri is to South India. Chidbhanandaji managed to live his secluded life in Tiruparaitturai for several years, but his nature was to serve. Slowly devotees started coming to him for guidance; he began to advise them, and

a small ashram developed. It grew steadily. Today, the service of the Ramakrishna Thapovanam (Ashram) in Tiruparaitturai is vast. Set on the banks of the Akanda Kaaveri River, it houses a community of monks who are being trained in the spiritual precepts and ideals of Sri Ramakrishna and Swami Vivekananda. Spiritual retreats are conducted by the monks, and spiritual books are printed by the Thapovanam press. There is a residential high school (*gurukulam*) which imparts spiritual training as well as academic learning to its more than five hundred students. Agriculture and dairy farming are among the other activities.

It was to this ashram that Sri Gurudev came before he met his guru, Sri Swami Sivanandaji Maharaj. Chidbhanandaji initiated the young *sadhu* into *presannyas* (the premonastic state) and gave him the name of Sambasiva Chaitanya. He was one of the four disciples who lived there in those early days. Sambasivam underwent very strict discipline and train-



Sri Gurudev with H.H. Sri Swami Chidbhavanandaji Maharaj.

ing under the watchful and scrutinizing eye of Swami Chidbhavanandaji, who was respected as a very strict and very great teacher. If a seeker who needed special discipline wished to enter the Ramakrishna Mission, he would be instructed to first enter the Thapovanam under Chidbhavanandaji. If the student was able to persist in this regimented life he would be accepted to live in any of the Mission locations. Many wonderful stories of Sri Gurudev's days with Chidbhavanandaji Maharaj are told in the soon to be released biography *Sri Swami Satchidananda: Apostle of Peace*.

Even after Gurudev traveled on from the Thapovanam, he kept in touch with Chidbhavanandaji. After Gurudev came to the United States, trips to India always included a visit to the great master; and

these visits were special highlights for the disciples traveling with Gurudev. Their last visit was in 1985.

When news of Chidbhavanandaji Maharaj's passing reached Sri Gurudev, all the ashramites gathered with him for a special service. On the 17th of November, Gurudev had been in Chicago. Suddenly, he thought of calling Chidbhavanandaji. However, Gurudev didn't have the phone number with him, and there wasn't time to find it before he left to catch his plane; so he decided to wait. Just after Gurudev arrived back at the Ashram, the call came from India, saying that Chidbhavanandaji had just left the body – just at the time when Gurudev felt like calling.

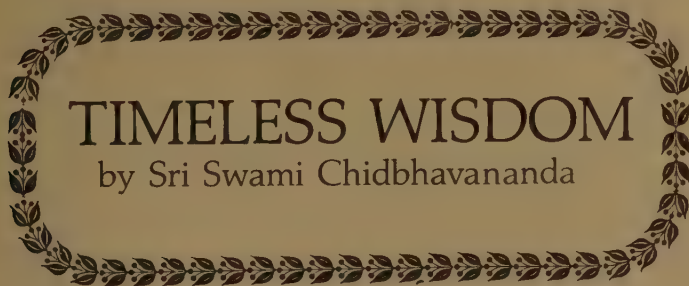
Gurudev spoke with fond recollection of his days with Chidbhavanandaji.

"I was very eager to have him come for

the LOTUS opening," Gurudev said, "but it seems that he decided to come early.

"In a way, the whole world is *maya's* [illusion's] trick," Gurudev told the ashramites. "Things appear and disappear. Even people appear and disappear. But the spirit remains constantly. In the same

way, we had a great spirit living in a physical form for almost eighty-eight years. Now that spirit of Sri Swami Chidbhavanandaji Maharaj has left the body and joined the cosmic spirit, to continue to guide us and bless us in our journey toward the Goal."



TIMELESS WISDOM

by Sri Swami Chidbhavananda

Love permeates the universe. Love is evident at all levels of life. Pure love is constructive. It ever gives, never seeks. It is free from fear. He who practices pure love evolves in divinity. Love makes life charming. It overcomes obstacles. It sanctifies the family. It unites the world. It beautifies the ugly. It converts hell into heaven. Let the mind be imbued with love.



Dubbing one as bad and boosting another as good is the way of the world. Such a flippant judgment mars the intellectual growth of man.

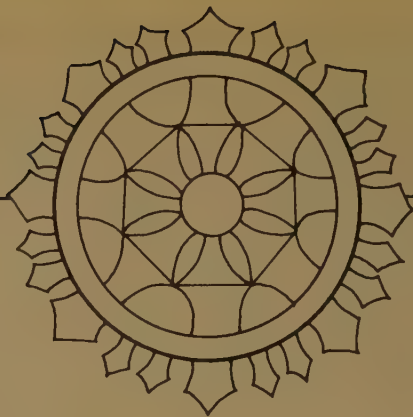
No one is all good and no one is all bad. And what one has known of another is meagre. In fact nobody has known himself fully. Still he hastens to judge others. In his attempt to assess others he exposes his own limitations. The wise people are friendly with all, but they do not seek to judge any.



Lord, while my feet are planted on earth, may my thought, word and deed soar into realms sublime.

Super-ethical life lifts man into exalted spheres. Noble attitude and refined feelings then take shape. Man becomes super-man. New powers develop in him. The world seems to him the arena for the unfoldment of divine possibilities. He dedicates his sanctified life for the good of all. He views life a blessing.

—from Daily Divine Digest



THE QUICK WAY TO GOD

by Sister Jyothi Chaitanya

What is the quickest, smoothest, the most direct way to God? How can we realize the true self without reading one book, without even knowing our ABCs? How? Through Bhakti Yoga, the path of devotion.

Bhakti Yoga, Master Sivanandaji explains, is the "constant and living remembrance of God, coupled with faith." Bhakti Yoga begins at home in the heart. Love oneself, the Divine Self within. See that same Divine Spirit in every face we meet, in every bird, in every flower, in every speck of dust. Our skin does not separate us from the world. We are one family, one common heart.

As our personalities vary, so does our concept of God. Let us each make our relationship with God something sweet and meaningful. In developing the Bhakti heart, it is most beneficial to repeat God's name, sing God's glories, remember God moment to moment.

We can rest our cares faithfully in the hands of God. Accept pleasure and pain, as both come from God to purify us.

Let us love selflessly without expecting anything in return. Love is endless. Give it away; it comes back to us.



Thanks-Giving Square Banquet. L to R: Cardinal Arinze, Sri Gurudev, Dr. Streng, Rabbi Ofseyer, Dr. Siddiqi, and Dr. Outher.

ECUMENICAL THANKS-GIVING

by Swami Premananda Ma

The Thanks-Giving Square Foundation of Dallas, Texas, sponsored a program on the 28th to the 29th of October that featured renowned religious leaders at two events marking the twentieth anniversary of *Nostra Aetate* (In Our Times). *Nostra Aetate* is a declaration on the relation of the Catholic Church to non-Christian religions issued in 1965 by the Second Vatican Council.

His Eminence Francis Cardinal Arinze, president of the Vatican Secretariat for Non-Christians, Sri Gurudev, and a panel of Christian and non-Christian scholars addressed the issue of how *Nostra Aetate* has affected the ecumenical exchange among religions of the world.

Thanks-Giving Square, a shrine built by a Foundation for our oldest, most uni-

fying tradition, is a world center for the expression of thanksgiving and was the perfect site for this momentous event.

Dr. Fred Streng, Professor of World Religions at Southern Methodist University, moderated the first day's seminar. Panelists included: His Eminence Francis Cardinal Arinze; Sri Gurudev; Dr. Muzammil Siddiqi, head of the Islamic Center in Orange County, California; and Rabbi Lawrence Jacobsky, Southern Region Director of the Union of American Hebrew Congregations.

The first question posed to the panelists was: "What effect has *Nostra Aetate* had on your religious tradition?" The following are excerpts from the responses:

Rabbi Jacobsky: "The last twenty years have been of transcendental importance

as a result of that statement. It helps us to forgive the 1,900 years of [poor] relations between the Church and the Jewish community and it has enabled the change of a once rising tide of anti-semitism. That we are here this morning is to me a religious experience, a spiritual experience that we can share ideas together. The Jewish community respects this document, now twenty years old. The Church has set a good example."

Dr. Siddiqi: "It is for Muslims, a time of great happiness that a statement of recognition came. It is something unique in the history of Islam that the [Catholic] Church looks with esteem and respect on Muslims, and that they acknowledge that it is the same God the Muslims are worshipping. This was not acknowledged before."

Dr. Siddiqi expressed a great concern that there be understanding and support from all the religious traditions as Islam faces great prejudices and attacks today – more than ever before – due to all the terrorism and violence going on in the world in the "name of Islam." He explained that these fanatics and terrorists are a small percentage of the true Muslim followers.

Sri Gurudev: "Hindus do not find any difficulty in accepting this statement in total. The Hindus seem to know that there are always various approaches and varieties; and they believe that there is unity behind all these varieties. That's why several thousands of years back, this quote was given in the scriptures in Sanskrit: '*Ekam sat viprah bahuda vadanti*' – which means, 'There is only one Truth; and those who have experienced it expressed it in many ways'. The expressions always vary, but the experience is the same. So Hindus believe in various approaches. They never deny even an atheist. Why? Because the atheist believes in *something* – that non-belief!

"I do believe even in non-believers. They don't seem to believe in the superficial differences, but the minute you go a little deeper, they do believe in the essential Truth.

"I'm glad, as our dear Muslim friend said, that after several hundreds of years this statement of recognition came out. This statement shows that they [the Vatican] understand the need for communication and understanding among all faiths. They understand that one religion cannot isolate itself from the others.

"We do appreciate the statement and it was long overdue. I would like to make another point. Even with this beautiful statement, some of the Christian followers, Catholic followers do not seem to follow it. That was the statement made by our friend [Dr. Siddiqi]. We should understand that it is not the mistake of the Church or of the Vatican or of the statement itself. There are still people who have not understood the importance of it, and they still seem to be following their own differences. Just because one reads a scripture, doesn't mean one can follow everything or understand everything. Understanding depends upon the individual's caliber, the individual's state of mind, the individual's experience. So there are still people who deny universal understanding and who still say about followers of other religions, "Oh, they are pagans. They don't worship as we do." But that should not disqualify the beauty of this statement. If some people are not yet ready to accept this statement, leave it to time. There will be a time when everybody will understand this statement."

Start In Your Religion

Someone in the audience asked the question, "What can we do about those who don't agree with the sentiments expressed in *Nostra Aetate*?"

Cardinal Arinze: "You must start in your religion and work within it. Then slowly begin to reach outward."

Sri Gurudev: "Yes. I agree with his Eminence. We must set our own house right first. 'Charity begins at home' we say. That means self-reformation. We must set examples."

Dr. Steng then asked: "What would it mean to religions if they began to express thanks to God for each other?"



Sri Gurudev with Cardinal Arinze at the Thanks-Giving Square Banquet.

Cardinal Arinze: "As a Catholic I would hold that I can give God thanks for another religion because I can see the goodness of God in others, in other religions. I can see rays of the Divine Truth in other religions. I can see elements that are good, that are admirable, that are praiseworthy. I can see practices that stimulate me. Therefore, I can give God thanks for them . . . I can admire those precious elements [in another faith] and therefore the working of God. I can admire the sincerity of another and I can admire the practices.

"For example, I am not a Buddhist. But I visited Buddhist monasteries in Thailand last year. I was in admiration of their life of asceticism and their big effort at detachment from things of this world. It helped me to deepen the sense of asceticism in my own faith. It did not make me doubt my own faith. It made me reflect on a value which my own faith tells me already, but which I now see another person, who doesn't even know Christ, practicing without knowing Christ. The Bud-

dhist in their monasteries eat once a day. And I eat three times a day. And no smoking. Well, I don't smoke. All right. No wine, no meat. And they sleep under trees, or on a bench or some very simple thing. So they really try to live with as little dependence on creatures as possible. And I ask myself, 'What did Christ teach me in his life and his works?' So that helps me.

"I can admire, in Hinduism, a search for the Infinite and efforts at kindness and detachment from things of this world. I can admire, in African traditional religions, a sense of community, a strong conviction of the sacred. These are good values: love for the family, both in life and in worship.

"I can admire, in Islam, fasting and prayer at stated times. I can admire the Muslims' respect for their sacred book. I can ask myself, 'Do I respect the Bible as much?'

"So, in short, I believe that when I meet those of another religion I can give God thanks and give thanks to those people

also, without abandoning my own faith, without doubting my own position. Indeed, the good I see in others can help me to reflect more and to be more authentically Christian and Catholic."

Religious Friendliness

Following the day-long dialogue, an evening banquet was held at the Fairmont Hotel in honor of the twentieth anniversary of the Vatican statement, *Nostra Aetate*. Over 350 guests attended this gathering for which Mr. Trammel S. Crow, Chairman of the Board, Dallas Market Center Company, and Mrs. Jere Thompson, Dallas community leader, gave the welcoming address.

Rabbi Jordan Oseyer gave the invocation before dinner. After dinner the Holy Trinity Seminary Choir performed several musical selections. Mr. Leo Fields, Director of the Zale Corporation, gave an introduction to the evening's theme "Our Times, A World Celebration of Religious Friendliness." Dr. Siddiqi spoke; and then Dr. Albert C. Outler, Designated Methodist Observer, Vatican II, introduced Sri Gurudev: "Swami Satchidananda, it is an honor and a pleasure. Thank you for being with us."

Sri Gurudev replied: "Beloved friends, it's really a day of thanksgiving. I feel that the Lord is supremely happy today to see us all together, irrespective of our differences. Because a true Father will always want His children to be together, to live together, and to love together. Thousands of years ago, the Hindu scriptures proclaimed the truth in the Sanskrit: '*Sum gachatwam sum vadatwam sum vo manamsi janatam*,' which means, 'Let us walk together, let us talk together, let us think together and let us live together.'"

"Tonight, to see all of us sitting together, I feel we are very appropriately giving thanks to the Lord who has brought us together. The Lord has worked beautifully through this organization, which we call the Thanks-Giving Foundation.

"Right now we are sitting here, dressed in many ways, eating a variety of foods, maybe even talking different languages,

but we have a common purpose. Likewise, in everything, the purpose or the goal is always the same, but the approaches vary. Right now I am talking to all of you. Suppose you go back and recount what you heard. I am positive that no two individuals will say the same thing. You all heard the same thing, but you can never repeat it in exactly the same way. Why? Because we all have a little, little difference in our receiving capacity, in our minds.

"But we all look for the same thing – to be happy. Just to be happy. Because that is our true nature. God's true nature is supreme bliss, and we are all made of that image. Let's not forget it. So we all have the same Spirit, but we express it differently . . . Variety is the spice of life, everybody says. Keep the variety for fun, but don't get caught in it. Transcend and see the oneness – that is the purpose of religion.

"So, today, in a way we are proving that to God. 'God, we really want that refinement. Help us to continue.' Not only in a banquet; even in our business, even on the road. In our daily lives let us see that oneness. That whole family unity should be our prayer. Let's have that kind of prayer today and forever. Thank you."

The Most Reverend Thomas Tschoepe, Bishop of the Roman Catholic Diocese of Dallas, then introduced His Eminence Francis Cardinal Arinze.

Cardinal Arinze: "I informed the Holy Father [His Holiness Pope John Paul II] that I was coming to Dallas for this commemoration of the Second Vatican Council document, arranged by Thanks-Giving Square. This is the letter of October 2nd from the Secretary of State, Vatican City. The letter is addressed to me and it is signed by the Cardinal Secretary of State, His Eminence Augustino Cardinal Cazaroli:

Your Eminence:

His Holiness Pope John Paul II was pleased to learn of your forthcoming meeting in Dallas to commemorate the twentieth anniversary of *Nostra Aetate*,

and he asks you to please convey to all the participants the assurance of his pastoral interest and best wishes.

The declaration on the relation of the Church to non-Christian religion, issued by the Second Vatican Council, marks a pivotal milestone in the Church's history, opening the way to better understanding between Christians and members of the other religions and making possible new avenues of dialogue and mutual collaboration for the common good.

His Holiness is grateful for initiatives, such as this present one, which recognize the importance of the Declaration and its purpose and which provide fresh impetus and energy to the ongoing efforts in this field.

On many occasions, His Holiness has stressed the importance of working together for unity and peace in the world and he has made a special effort to pursue this goal in cooperation with men and women of other religions.

He prays that the gathering in Dallas will contribute to this endeavor, fostering greater friendship and fraternal bonds between all who believe in God. Upon all those assembled, he invokes God's blessing of joy and peace.

With personal best wishes, I remain,
Sincerely yours in Christ,
Augustino Cardinal Cazaroli
Secretary of State

After Cardinal Arinze's speech, Thanks-Giving Foundation presented him with a plaque and the honor of "Fellow of Thanksgiving." (Sri Gurudev was honored with this Fellowship in 1981.)

The banquet closed with the reading of the 1985 Declaration of Thanksgiving by the various clergy. All the guests joined in reading the last paragraph, "May we await the day when each of us, in our distinctive voice, will be moved by the healing Spirit to give thanks together to the Lord of Life joyfully."

The Dialogue Continues

Dr. Neil McFarland, Professor of History of Religions at the Perkins School

of Theology in Dallas was moderator for a second morning of discussions. In a more informal session, Cardinal Arinze and Sri Gurudev answered questions posed by Dr. McFarland and a group of theology students present.

One student asked how we can encourage groups to stop blaming the Church for statements of intolerance or blame they may have made in the past.

Cardinal Arinze: "The document we are commemorating said that whatever faults there were in the past, let by-gones be by-gones."

Sri Gurudev: "Somehow I feel we make mistakes in writing history. Forget and forgive. Nice things should always be remembered. There is a saying in one of the epics of South India: 'Good things should always be remembered; bad things should be immediately forgotten.'

"We always learn by making mistakes. We should remember the lesson and not the mistakes themselves. If we were constantly remembering still how we crawled and how we failed to stand up a hundred times then we wouldn't even be walking and running now. We have forgotten all those times we fell, but we have remembered what we learned. So that's the only way to grow. Nobody has ever learned anything without making mistakes."

Another question raised by a student was, "How can we use the concepts of 'Divine Revelation' and 'Higher Truth' in an interreligious dialogue - [in other words] outside the framework of the Christian paradigm?"

Sri Gurudev: "When you talk about 'Truth,' are there different truths or only one Truth? There is only one Truth. That's what you call God. God is Truth. Lord Jesus himself said as one of the Beatitudes: 'Blessed are the pure in heart; they shall see God.'

"He didn't mention any particular faith. No matter who you are, what you are, if your heart is pure you see God. Here we have to understand what we mean by purity of heart. What kind of heart is pure? That's where the definition for Yoga helps. The definition for Yoga in the

Bhagavad Gita is: 'Samattwam Yoga Uchyate - Equanimity is Yoga.' Equanimity of the heart or mind. Being totally balanced. Any mind that is totally free from any turbulence - totally tranquil - and keeps its balance completely.

"It is in that tranquility that the true light of God reflects. Like in a clean mirror, your face gets reflected clearly. If it's a dirty mirror, or a cracked mirror, you won't get the reflection correctly. Likewise, to see God, you should have a clean, good heart; a neutral heart, uncolored, not even a denominational heart. If you put the heart into one denomination it's no longer pure. You can *use* the labels as a guide, but at the same time you should transcend all the labels and keep it pure.

"So all our practices, whatever label we each use, are to keep our minds clean, pure, and tranquil. The one and only requirement to keep the mind clean and pure is to rise above any selfishness; sacrifice the selfishness."

After more discussion and several questions, the program ended with the lighting of a candle and a short prayer inside the Chapel of Thanksgiving.

We are very grateful to Mr. Peter Stewart, Director of Thanks-Giving Square, and to all the staff for making this wonderful program possible.

Tranquil and Balanced

On the 27th of October, Prema and Joe Huffstutler, devotees of Sri Gurudev, hosted a tea and reception for other long-time devotees and friends. It was a delightful reunion with many people who had met Gurudev in the early 1960s and had been instrumental in the formation of the Dallas IYI. Gurudev showed the latest footage of the LOTUS construction.

A public lecture at the Unitarian Church followed the reception. Special thanks to Prema and Joe for all their thoughtful arrangements and to Ambika and Janaki for their delicious food.

After Sri Gurudev's programs in Dallas, he flew to San Antonio where Dr. and Mrs. Rao organized a gathering in their home for members of the Indian community. The guests were able to ask Sri Gurudev very probing questions in an informal and warm atmosphere.

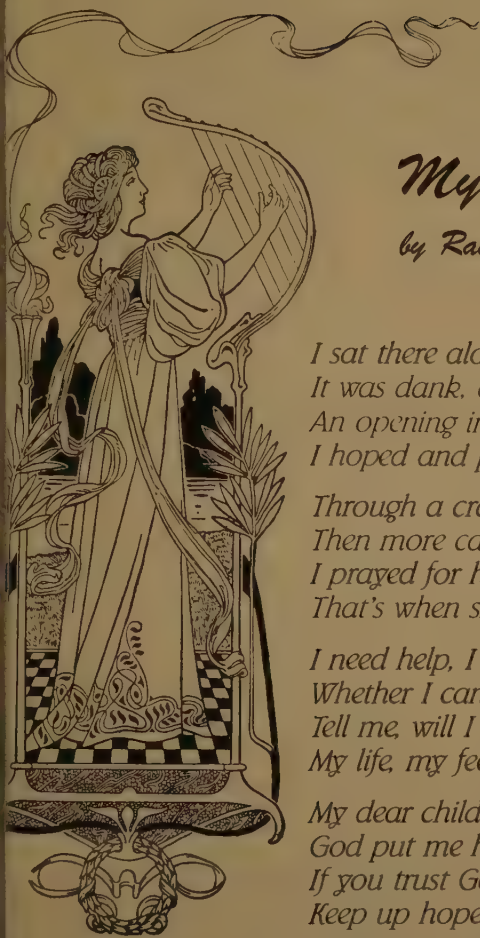
Among the questions was a rather pointed one: "Are you [Sri Gurudev] a '*jivanmukta*'?" Sri Gurudev then defined a *jivanmukta* as one who has a tranquil and balanced mind under all conditions. He added, "You can label me in any way. All I know is that I seem to be always balanced; tranquil, and happy."

We are grateful to the entire Rao family for arranging this special evening.

MY NEIGHBOR AND I

by Berakoth

I am a creature of God, and my neighbor is also His creature. My work is in the city, and his in the field. I rise early to my work, and he rises early to his. As he cannot excel in my work, so I cannot excel in his work. But perhaps you say, I do great things, and he does small things. We have learnt it matters not whether a man does much or little, if only he direct his heart to Heaven.



My Saint

by Radha Metro, age 13

*I sat there alone in the gardens of hell,
It was dank, dark and dusty, with a moldy smell.
An opening in the earth through which I fell.
I hoped and prayed all would be well.*

*Through a crack came a small light,
Then more came in and the room got bright.
I prayed for hope with all my might,
That's when she came and brightened my night.*

*I need help, I need to know,
Whether I can change and grow.
Tell me, will I always owe,
My life, my feelings, to God's foe.*

*My dear child, don't be afraid,
God put me here, you to aide.
If you trust God, you've got it made,
Keep up hope, don't let it fade.*

*These are the words of my saint you see,
God sent her down to watch over me.
To tell me that hope is the key,
To keep faith in God, and from doubt to be free.*



SWAMI GOES TO SCHOOL

by Vijay Elarth

In an Ashram or Integral Yoga Teaching Center the scene would be usual. In an urban public high school, the scene is unusual. On a table in the front of the room, Swami Nischalananda Ma sits crosslegged – to one side, flowers; to the other, a picture of Gurudev. In the room were thirty seniors with varied attitudes toward Yoga, thinking more perhaps of graduation and the problems of their approaching world.

The class is called "Philosophy Through Science Fiction." Those who think science fiction literature is typified by Superman may wonder what philosophy has in common with it. In its best form, science fiction investigates the relationship of man to creation. It asks the question: "What does it mean to be human?" Isn't this identical to the function of philosophy? There are plenty of philosophers making their livings (or trying to) today by writing science fiction. The class Nischalanandaji spoke to considers the philosophies of India and China as well as of western culture, using science fiction as textbooks.

Swami Nischalananda Ma, a senior disciple of Sri Gurudev, was one of a series of speakers who represented other philo-

sophical approaches to problems of life. She presented basic attitudes of Yoga, answered questions and led the students in a meditation. Listen to the reaction of the students:

"The best!"

"I liked the meditation; it made me feel calm and peaceful."

"... an aura of peace seemed to engulf the entire room."

"I felt calm and peace exude throughout the room."

"After the meditation I felt much more peaceful and happy than when I came to class."

"I liked the way she expressed Yoga as a way of realizing that God is within each one of us."

"She made me happy for the rest of the day."

As for me, the teacher: "The room still vibrates with spiritual energy. How fortunate that the students have an opportunity to benefit from such an experience."

Vijay Elarth teaches in a public high school in Seattle and teaches Integral Yoga Hatha through the University of Washington Experimental College.

Security is mostly a superstition
It does not exist in nature,
Nor do the children of men as a whole
Experience it.
Avoiding danger is no safer in the long run
Than outright exposure.
Life is either a daring adventure
Or nothing.

Helen Keller

TAPE-OF-THE-MONTH CLUB

HEAR SRI GURUDEV'S VOICE . . .

and inspirational words in your home or as you drive. Enjoy them over and over again at your leisure, or share them with friends.

By joining the TAPE-OF-THE-MONTH CLUB, you will receive each month an unedited, two-tape set, recorded live at Saturday evening satsangs.

These tapes are one and a half to two hours of informal questions and answers.

Membership

Including postage:

\$120/year

Foreign countries (please inquire about postage)

\$ 60/6 months

Individual satsang tapes are available upon request. Please ask for our catalog.

Please enroll me in the TAPE-OF-THE-MONTH CLUB. Enclosed is my subscription of:

_____ \$120/year _____ \$60/6 months. Virginia residents, please add 4% tax.

NAME _____

STREET _____

CITY _____ STATE _____ / ZIP _____

Please mail to: Integral Yoga Distribution, Route 1, Box 172, Buckingham, VA 23921. Thank you.

OM Shanthi.



DAY BY DAY WITH SRI GURUDEV



Montreal

Sri Gurudev arrived in Montreal on a quiet autumn afternoon, Saturday, October 5. Mr. Dipchand, Mr. Hari Harilela's son-in-law and president of Le Pavillon Hotel in Montreal (where Sri Gurudev stayed), was at the airport to give Gurudev a hearty welcome. Gurudev spoke cheerfully to the devotees who had come to the airport and was happy to be in Montreal again.

Overcome Disease

That evening, Gurudev gave a public talk at McGill University. It was the first time in Montreal that there were questions and answers for Gurudev's talk. Before answering any question, Sri Gurudev gave a masterful introduction on the nature of the Self which is beyond name and form, referring to the Self simply as "It." The audience was in an exceptionally receptive spirit, laughing and clapping frequently. The question that seemed to get the most attention from Gurudev and the audience concerned the disease AIDS, which is causing great alarm in our world today. Gurudev quietly and most sincerely said that we can all overcome this disease before it's too late. If we keep our bodies and minds strong and healthy we can do it. Through a natural, healthy diet, the yoga practices such as *asanas*, *pranayama*, meditation, and common sense in our relationships, the body and mind will literally be strong enough to defend itself and ward off not only this disease but any disease. But there is a price to pay. We must become responsible for ourselves and make the necessary sacrifices in our own lifestyles. We cannot just sit back and

expect the doctors to do all the work and find all the answers. It's up to us.

After Gurudev's talk no one wanted to leave, so Swami Premanada Ma gave a commentary on slides of the Ashram and the LOTUS.

Lunch at Home

On Sunday morning, Sri Gurudev, accompanied by Prema Venogopalam and Shirish Sanghir, went to address the devotees of the Satya Sai Baba Center in Montreal. The next stop was at the Integral Yoga Institute for a LOTUS luncheon. It is always particularly special to have these luncheons with Sri Gurudev "at home" in the Institute. After the main course, as usual, Gurudev spent a few moments with every person in the room. A little while later, after seeing Paul Condyli's impressive video on the LOTUS, there was a short talk on how the Montreal IYI is involved with the LOTUS project. People are invited to participate in a short-term pledge drive or in any way they felt drawn to contribute. Sri Gurudev then spoke, saying that usually when people ask for money they feel embarrassed. In this case, however, with the LOTUS, there is no need for embarrassment because it is for the sake of humanity and not a selfish request. He mentioned that if you have one cow that gives a lot of milk, naturally you will go to that cow when you want more milk. He said that Montreal seems to be a generous cow.

Sri Gurudev left us once again with a sense of purpose, dedication and hope for a future of peace.

The last program for Montreal's schedule with Sri Gurudev was a private *sat-*



At the Montreal Integral Yoga Institute.

sang on Sunday evening at the Institute. There were approximately one hundred students, friends, and devotees attending, including the teacher trainees from France. After a simple *puja*, Gurudev spoke to the group, emphasizing that to be a real Integral Yogi one must always be clear, clean, organized, and conscious. Next, the group saw parts of the video of Gurudev's trip to the Soviet Union, after which Gurudev answered questions for a while.

On Monday, October 7, Gurudev flew to Toronto. His hosts were Chandra and Surya Lipscombe, and their children, Tara and Bhanu, from the new Integral Yoga Teaching Center in Toronto. Gurudev gave a wonderful public talk on "Higher States of Consciousness," thoroughly explaining all the different levels of consciousness which ultimately lead to the realization of the True Self.

On Tuesday, following a tour of the Toronto Science Museum, Sri Gurudev came to the Lipscombe's house for lunch, after which he blessed the Center with prayers and an *arati* (a light ceremony.)

That evening there was a delicious Indian meal served at the Sri Chinmoy Restaurant for a LOTUS benefit dinner. Sri Gurudev was very happy to be reunited with Father Joachim Pillai, and to meet Father Pillai's friend and associate, the Reverend Thomas Thottumkal. After being with Gurudev and seeing the video of the LOTUS, people returned to their homes happy, contented, and inspired.

-Madhuri Honeyman

FINE ART IS DIVINE ART

At the inauguration of the project to build a large center for the Bharatiya Vidya Bhavan's United States Headquarters in New York, Sri Gurudev was invited to bless the evening's festivities - 26 October 1985.

A special Bharata Natyam dance performance was given by Srimati Sushila Mehta of India in which she was vocally accompanied by her revered guru, Sri Adyar Lakshman, the renowned dance master of South India.

Sri C.V. Narasimhan, former Under-Secretary-General of the United Nations

and Patron of the Bhavan, praised the dance performance and then introduced Sri Gurudev with these words: "It is said of Lord Rama, that one of his characteristics was a quality which in Sanskrit is called *sowjanya*. I cannot give an exact translation except to say it is 'accessibility.' It is not only that Swamiji – whom I have had the privilege of knowing for several years – is such a holy man, or that he is a spiritual leader, but also that he is such a good person and so accessible to all of us. That is his greatness.

"He has now started a great undertaking to reflect the basic ecumenism of all religions. It is called the LOTUS, an acronym for the Light Of Truth Universal Shrine, which will be completed by the summer of next year. I have every hope, the dear Lord permitting, to be present on that occasion."

Sri Gurudev then spoke: "It is not easy to do what our dear Dr. Jayaraman [Director of the Bhavan U.S.A.] asked me to do, and that is to 'inspire' you. After all this beautiful, inspirational dance and music, I don't think I can add anything

more to inspire you. You are already inspired.

"It is a beautiful evening, and here you have a taste of what Bharatiya Vidya can offer us. And aptly the Bharatiya Vidya Bhavan has come forward to bring us together to experience this beautiful art of Bharat [India].

"I will take a minute to say that within these few months, I have had the great opportunity to witness many a talented artist produced by our beloved Sri Adyar Lakshman. A couple of months back I was in Switzerland where I had the privilege of seeing one of his students dancing. A few days ago in Washington, I witnessed the beautiful dance of Srimati Kirtanath Sadananda, another student. And now here is another beautiful opportunity.

"The beauty of the culture of Bharat is being presented by such great souls. Behind all this music and dance you see something elevating, something divine. Fine art is divine art. It's not designed to kindle your lower feelings or sensual emotions. It always lifts one up. That is the



Sri Adya Lakshman (L) and Sri Gurudev at the Bharatiya Vidya Bhavan.

beauty of Bharatiya Vidya. Every song elevates one to a lofty height. Naturally, it spreads out; and more and more people all over the world want to enjoy that, to get a taste of it. It is really the duty and the privilege of the Bharatiya Vidya Bhavan center in America to do such acts in bringing the real culture of Bharat here.

"So I take this opportunity to thank all the members from Sri Munshiji (founder of the Bhavan International) to our beloved Dr. and Mrs. Jayaraman. In fact, they deserve all our appreciation. They work day and night. God has selected two beautiful people for doing a beautiful job like this. But there is one thing I would like to add: by themselves they cannot do anything much without you all. Inspire them. Not only inspire them, make them perspire! Give them more work. They are ready to work, but they need some input.

"The Indian culture is a very ancient one. There is so much the Westerners can learn from that, and our Indian families who come here should always make it a point to present these beautiful things to their little ones . . . It is your duty to present your Indian heritage to your children. Otherwise, when they grow old, when they read about all these things, they are going to blame you: 'My mama never told me anything about this; my dad never told me. They simply went to the office and the club and things like that.' Don't let them blame you. Bring them here - to the Bhavan. Expose them to all these beautiful things. Give all your cooperation and support to the Bharatiya Vidya Bhavan.

"I take this opportunity again, to express my sincere joy and best wishes to these beautiful artists."

-Swami Premananda Ma

THE PLEASURE OF FISHES

by Chuang Tzu



Chuang Tzu and Hui Tzu had strolled onto the bridge over the Hao, when the former observed: "See how the minnows are darting about! That is the pleasure of fishes."

"Not being a fish yourself," said Hui Tzu, "how can you possibly know in what consists the pleasure of fishes?"

"And not being I," retorted Chuang Tzu, "how can you know that I do not know?"

"If I not being you, cannot know what you know," urged Hui Tzu, "it follows that you, not being a fish, cannot know in what consists the pleasure of fishes."

"Let us go back," said Chuang Tzu, "to your original question. You asked me how I knew in what consists the pleasure of fishes. Your very question shows that you knew I knew. I knew it from my own feelings on this bridge."



Saint Self by Gita Wenzel, age 14



*I know of a saint as quiet as can be,
This saint it lives inside of me.
I was told it was there,
But never really did I care.*

*I never believed the stories I heard,
It flew right in then out like a bird.
This saint must be as tiny as an elf,
I guess I could call it Saint Self.*

*Saint Self sometimes shows through,
But each time it is something new.
I have to be reminded that it's even there,
But Saint Self takes care of my love and care.*

*One day I hope everyone will see,
The Saint Self inside of me,
Or at least I will realize
That I have a special prize.*



SATCHIDANANDA ASHRAMS

VIRGINIA: Route 1, Box 172, Buckingham 23921.....	(804) 969-4801
CONNECTICUT: P.O. Box 108, Pomfret Center 06259.....	(203) 974-1008
SRI LANKA: Satchidananda Thapovanam, Tekawatte, Tennekumbura, Kandy.....	OP-22392
AUSTRALIA: Buchan, Victoria 3885.....	(051) 550-215
1-229 Cotham Rd., Kew, Victoria 3101.....	(03) 802-280

INTEGRAL YOGA® INSTITUTES* AND TEACHING CENTERS

CALIFORNIA

607 Vereda Leyenda, Goleta 93117.....	(805) 685-4473
4049 Via Marisol, #121, Los Angeles 90042.....	(213) 222-4204
P.O. Box 5892, Santa Barbara 93108*.....	(805) 969-7233
770 Dolores St., San Francisco 94110*.....	(415) 824-9600

COLORADO

370 Buckeye Dr., Colorado Springs 80919.....	(303) 594-9119
7614 S. Datura Circle, Littleton 80120*.....	(303) 794-3388

CONNECTICUT

28 Cherry Brook Rd., Canton Center 06020.....	(203) 693-4495
7 May St., #505, Hartford 06105.....	(203) 241-0616

HAWAII

P.O. Box 10611, Honolulu 96816.....	(808) 732-1733
P.O. Box 669, Captain Cook, Kaawaloa 96704.....	(808) 323-3642

FLORIDA

326 Oakland, Indiatlantic 32903.....	(305) 725-0578
--------------------------------------	----------------

ILLINOIS

4720 W. Farwell Ave., Lincolnwood 60646.....	(312) 677-8071
--	----------------

MASSACHUSETTS

8 Holbrook St., Jamaica Plain 02130.....	(617) 524-1920
288 Belmont St., Fall River 02720.....	(617) 673-9535

NEW JERSEY

106 Hamilton, New Brunswick 08901*.....	(201) 246-0909
244 Broadway, Elmwood Park 07407*.....	(201) 796-7585

NEW YORK

85 Briar Rd., Nanuet 10954.....	(914) 623-4535
227 W. 13th St., New York 10011*.....	(212) 929-0585

OHIO

1085 Bryden Rd., Columbus 43205.....	(614) 252-0827
--------------------------------------	----------------

PENNSYLVANIA

P.O. Box 52, South Gibson 18842.....	(717) 757-2932
--------------------------------------	----------------

TENNESSEE

1300 Buffalo St., #A, Johnson City 37601.....	(615) 929-0339
---	----------------

TEXAS

7805 Lake June, Dallas.....	(214) 391-1168
4307 N. Westberry, San Antonio 78209*.....	(512) 434-1738

VIRGINIA

8307 Ben Nevis Dr., Richmond 23235.....	(804) 320-1430
---	----------------

WASHINGTON, D.C.

P.O. Box 23530, Washington, D.C. 20024*.....	(703) 527-1080
--	----------------

WASHINGTON (State)

3331 E. Pinewood Dr., Langley 98260.....	(206) 221-3534
127 N.E. 59th St., Seattle 98105.....	(206) 522-1909

AUSTRALIA

3A Alfred St., Norwood, Adelaide, South Australia 5067*.....	(08) 318-993
--	--------------

BELGIUM

11 Ave des Lauriers Cerises, B 1950, Kraainem, Brussels.....	(01) 731-3874
--	---------------

BERMUDA

Dunscombe Rd., South Shore, Warwick

CANADA

2865 Windjammer Rd., Mississauga, Ontario L5L 1T4.....	(416) 820-6872
5425 Park Ave., Montreal, Quebec H2V 4G9*.....	(514) 279-8931
R.R. #1, Roblin, Ontario K0K 2W0.....	(613) 388-2446

FRANCE

Champagne Clot, Rues Des Kerrmess, Escaillon, 8322 Toulon*.....	914-635
38 Rue Scheffer, Paris 75016.....	553-5476

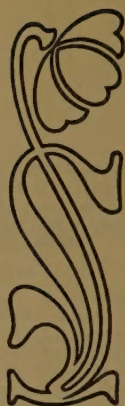
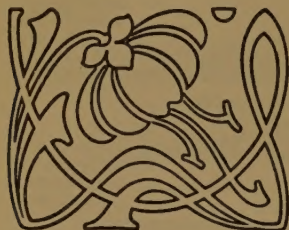
GUATEMALA

31 Avenida "A", Zona 7, Uatlatlan I, Guatemala City.....	913396
--	--------

INDIA

73-A Race Course Rd., Coimbatore, Tamil Nadu 641018*.....	
20 Govindasingh Rd., R.S. Puram, Coimbatore, Tamil Nadu 641002*.....	

The continued publication of Integral Yoga Magazine is made possible by the generous contributions of these groups and individuals.



"Open up your reel of film in the light of God. Open your heart; don't keep it in a dark chamber."

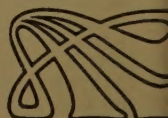
-Sri Gurudev

FEATHER RIVER COMPANY
Natural Cosmetics, Body Care,
Herbs, Ginseng
133 Copeland
Petaluma, California 94952

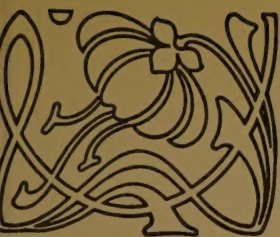


"Anything impersonal or unselfish will never create a depression in your mind, because you are doing it for others."

-Sri Gurudev



HEARTSONG, 2741 Calle La Cruz, Carmel, California
DEVDASS K. KARMAKAR, M.D., Scottsville, Virginia
LIGHT of LOTUS GLASSWORKS, Original Stained Glass Design
& Fabrication, Dillwyn, Virginia
SOLSTICE, Handcrafted Jewelry and Gifts, Seattle, Washington
The INTEGRAL YOGA INSTITUTES of New York City,
Detroit, and San Francisco
BLUE MOUNTAIN TRADING CO., 923H Preston Ave., Charlottesville, Vir
SERVICEMASTER OF FARMVILLE, Professional Cleaning, Farmville, Virgi



ou see with your physical eye, you see
e. With the mental eye, you can see
ore. But with the spiritual eye, you see
n."

-Sri Gurudev

**INTEGRAL YOGA
NATURAL FOODS**
250 West 14th Street
New York City 10011

g you call 'mine' is not you."

-Sri Gurudev

OMNICOMP
Computer, Satellite, and
Communications Systems
Charlottesville, VA
Alexandria, VA

se of depression is a desire, or a want,
fallen into your mind."

-Sri Gurudev

CLEAR LIGHT SPROUTS
New York City

"Think you are unhappy and you are unhappy.
Think you are happy and you are happy."

-Sri Gurudev

GO PAL BICYCLE SHOP
Charlottesville, VA

"There is nothing wrong in your getting ex-
posed to things. Just don't want them for your-
self.

-Sri Gurudev

**CENTRAL VIRGINIA
COIN EXCHANGE**
Coins, Antiques, Collectibles
406 E. Water Street
Charlottesville, VA 22901



**NEW WEST
CHIROPRACTIC CLINIC**
CLYDE W. FORD, D.C.
3509 Grove Avenue
Richmond, VA 23221

"In realizing the Self you begin to understand
that you are never the doer and never the
enjoyer."

-Sri Gurudev



Integral Yoga is a synthesis of the various branches of Yoga. It is a scientific system for the harmonious development of every aspect of the individual. The following are some of its different branches.

Raja Yoga The path of concentration and meditation. Based on ethical perfection and control of the mind, it leads ultimately to the state of *Samadhi* or Super-consciousness.

Japa Yoga The concentrated repetition of a *mantram* (a sound vibration representing an aspect of the Divine), leading to awareness of this vibration and attunement to IT.

Hatha Yoga Postures (*asanas*), breath control (*pranayama*), relaxation, and cleansing practices (*kriyas*) to purify and strengthen the body and mind.

Karma Yoga The path of selfless service. By performing duties without attachment to the fruits of the action, the Karma Yogi becomes a conscious instrument of the Divine Will.

Bhakti Yoga The path of love and devotion to God, to an incarnation of the Divine or to a spiritual teacher. By transcending the limited personality, one attains union with the Divine.

Jnana Yoga The path of wisdom. By study, self-analysis and awareness, the Jnana Yogi ceases to identify with the body and mind, and realizes the Oneness.

The goal of Integral Yoga is: "A body of perfect health and strength, mind with all clarity and control, intellect as sharp as a razor, will of steel, heart full of love and mercy, a life dedicated to the common welfare, and realization of the true Self."

Sri Swami Satgurunand